

## RELIGIOUS INTELLIGENCE.

## Denominational Notes—Chat by the Way.

## Synagogue Worship—Jewish Missions in New York.

## PROGRAMME OF SERVICES.

At the Boreas Baptist Church this morning the Rev. J. C. Adams will preach, and in the evening Bishop McNamara.

The American Temperance Union in Haverly's Theatre this afternoon will be addressed by the Rev. W. C. Steele, of Brooklyn, and Colonel Babcock, of St. Louis, Mo.

At the Park, Brooklyn, this morning the Rev. Dr. Fulton will speak about "Deliverance—How Obtained," and in the evening about "Beer Drinking and a Curse."

At Association Hall the Rev. S. J. Knapp will answer the question this morning, "Will Few or Many be Saved?" and in the evening "The River and the Sea." In the afternoon Mr. Knapp will be explored. In the afternoon Mr. Knapp will be explored. In the afternoon Mr. Knapp will be explored.

The Protestant Episcopal City Mission will commemorate its anniversary this evening in St. Thomas' Church, where the Rev. Phillips Brooks, of Boston, will preach.

E. V. Wilson will spiritualize himself and others to-day at Republican Hall at the usual hours.

The Central Temperance Union meeting in Hedges Methodist Episcopal Church this afternoon will be addressed by the Rev. Drs. H. A. Hunt and W. H. Du Fay.

Dr. Armitage will preach to the Fifth Avenue Baptist Church to-day at the usual hours.

The Rev. Joseph R. Dumble will preach in Attorney Street Methodist Episcopal Church this morning, and the Rev. A. C. Morehouse in the evening on "Jesus Blessing Children."

"An Old Proverb" will be repeated in Chickering Hall this afternoon by the Rev. S. Colcord.

At Asbury Methodist Episcopal Church this morning the Rev. E. W. Burr, of Jersey City, will preach, and in the evening the Rev. J. F. Richmond.

"The Battlefield of Progress" will be reviewed this evening by Mrs. Bingham, before the Spiritualists in Tremor Hall.

"The Value of Religion" and "The Patience of God" will be discussed to-day by the Rev. Carlos Martyn in the Thirty-fourth Street Reformed Church.

At Spring Street Presbyterian Church the Rev. A. H. Bennett will preach this morning, and the forty-first anniversary of the Young Men's Missionary Association will be held in the evening, when the Rev. Dr. Bevan will deliver an address.

The Rev. A. Battles, of Bangor, Me., will preach this morning and evening in Bleeker Street Universalist Church.

At Cooper Union Mr. Sawyer will conduct a Gospel temperance meeting this evening.

At the Central Baptist Church the Rev. Dr. Harr will preach morning and evening.

"Christ Alone the Saviour of the Universalist Church" will be maintained this evening by the Rev. C. P. McCarthy in Noble Street Universalist Church, Greenpoint.

"The White Robed Ones" and "Moses" will constitute the themes for discussion by the Rev. Alexander McKelvey in Canal Street Presbyterian Church to-day.

Dr. J. M. Pullman this morning will tell the Church of Our Saviour "Why Life is Worth Living." In the evening the Rev. H. R. Nye, of Brooklyn, will preach.

Dr. J. S. Shipman will minister at the usual hours to-day in Christ Church.

Bishop Clark, of Rhode Island, will preach at both services to-day in the Church of the Holy Trinity, Rev. S. H. Tynge, Jr., rector.

Dr. J. D. Wilson will preach at the usual hours to-day in the Central Presbyterian Church.

Captain Sturdivant will conduct a Gospel temperance meeting in Franklin Hall, Eighteenth street, South Brooklyn, this afternoon.

The Rev. W. L. Lodwick, of Pennsylvania, will preach this morning and evening in the Church of the Disciples.

At Calvary Baptist Church the Rev. R. S. MoArthur will preach morning and evening.

The Rev. A. Ackery will preach this morning and Rev. J. W. Ackery this evening in Duane Methodist Episcopal Church.

In the Church of the Disciples of Christ this morning the Rev. J. B. Cleaver will inquire into the causes of "Sterility" in the Church, and in the evening will offer "A Defence of God from the Assaults of Theologians."

Dr. J. P. Newman will preach in the Central Methodist Episcopal Church this morning on "The Supremacy of Law" based on the second commandment. The Doctor will preach in the evening also.

The fifth anniversary of Eighteenth Street Methodist Episcopal Sabbath School will be held to-day. The Rev. George E. Steadholder will preach in the morning and the Rev. Dr. Fowler in the evening. Reunion in the afternoon.

The 12th anniversary of John Street Methodist Episcopal Church will be observed to-day by services this morning and evening by Drs. C. D. Fox and J. Peck, and a reunion service in the afternoon. The First Reformed Episcopal Church will be ministered to to-day by the Rev. Dr. W. T. Sabine.

The Rev. Joseph R. Kerr will speak to the Fourth Presbyterian Church this morning about "A Pleading God," and this afternoon about the "Installation of Elders."

At Forsyth Street Methodist Episcopal Church the Rev. J. W. Wood will preach this morning and the Rev. S. H. Smith this evening. Laymen's meeting in the afternoon.

At Grand Union Hall to-day a Bible reading will be given by Mr. McKee, preaching by Revs. S. T. Williams and George J. Mingins, and a Gospel meeting for temperance, led by Mr. C. A. Bunting.

Dr. Bridgman will preach this morning and evening in Madison Avenue Baptist Church.

The Rev. William Lloyd will preach in Madison Avenue Presbyterian Church to-day on "Soul Life" and "True Manhood."

At Madison Avenue Reformed Church the Rev. E. A. Reed will preach morning and evening.

"Recognition Here and Beyond" is the theme that Rev. W. H. Davis will discuss this morning in the Church of the Disciples. "The Record of a Useless Life—Nothing but Losses" will be reviewed by Mr. Davis in the evening before young people.

The Rev. J. L. Danvers will preach in the New York Baptist Church this morning and evening.

The Rev. Henry Cross will preach in the Pilgrim Baptist Church this morning and in the evening he will review "The First Visit of Joseph's Brethren to Egypt."

The Rev. Dr. Tiffany will preach in St. Paul's Methodist Episcopal Church to-day at the usual hours.

Dr. H. W. Knapp will preach in the Light Street Baptist Church to-day at the usual hours.

The Rev. James Matthews will preach to-day in the Free Will Baptist Church.

"The Victory of Faith" and "The Almost Fatal Rejoicing of Naaman the Leper" will be presented to-day by the Rev. C. S. Williams to Seventh Street Methodist Episcopal Church.

Rev. H. H. Tucker will minister to the Seventh Presbyterian Church to-day at the usual hours.

"The Sufficiency One" will be presented by the Rev. Dr. Ort in morning to St. James' English Lutheran Church. Evening service also.

Rev. W. H. Miller will occupy the pulpit of Sixth Avenue Reformed Church at the usual hours to-day. Dr. Crawford will preach in St. Luke's Methodist Episcopal Church this morning and evening.

Dr. J. M. King will preach in St. James' Methodist Episcopal Church this morning and in the evening will discuss "Christian Morals and the Public Schools."

At the service of song before the Yorkville Young

Men's Christian Association this afternoon the Rev. W. H. Mickle will deliver an address.

"The Week of Faith" will be described this morning by the Rev. B. H. Hull to the Tabernacle Baptist Church. In the evening a missionary meeting will be held, when Sam Ab Brah and Will V. Thomas, native Karens from India, will deliver addresses.

The Rev. C. C. Wallace will preach to-day, at the usual hours, in Thirtieth Street Presbyterian Church.

At Twenty-fourth Street Methodist Episcopal Church the Rev. B. H. Burch will describe the passage "Through Fire," and in the evening will speak about "Church Membership" and receive new members.

At Washington Square Methodist Episcopal Church the Rev. C. Caswell, of Wyoming, will preach in the morning, and Rev. W. F. Hatfield in the evening will offer "Hope for the Blind."

In West Twenty-third Street Presbyterian Church the Rev. E. N. White, D. D., will preach morning and evening.

At Grace Chapel to-day the Rev. Dr. A. B. Carter will officiate and preach.

Dr. E. A. Washburn will minister to-day, as usual, in Calvary Protestant Episcopal Church.

Dr. E. H. Chapin will preach this morning and deliver an extemporaneous address this evening in the Church of the Divine Paternity.

Dr. R. S. Howland will officiate this morning and afternoon in the Church of the Heavenly Rest.

At St. Ignace's Protestant Episcopal Church the Rev. Dr. Ewer will officiate and preach to-day, as usual.

"Tale of Two Cities" will be told this morning by the Rev. E. Guilbert, and "A Walk in Solomon's Porch" will be metaphorically taken in the evening in the Church of the Holy Spirit.

There will be divine service in the Slavonic language this morning in the Russian Chapel.

The Rev. Father Dowling, of New Brunswick, British Province, will say mass to-day in the French Church. He is here by authority of his bishop and consent of the Cardinal to collect funds for the rebuilding of the Cathedral at Chatham, N. B., which was destroyed last year.

Bishop McNamara will preach for the Independent Catholic Church in Clarendon Hall, this morning, and in the University Church this afternoon. Fathers Mullin and O'Connor hold afternoon and evening services in these places also.

## CHAT BY THE WAY.

Samuel Johnson said that he who makes a beast himself gets rid of the pain of being a beast. One of the books in the reign of Elizabeth, Decker by name, wrote of the Lord "with a boldness equal to its piety," as Haditt says—

"The best of men That ev'ry word earth about him was a sufferer; A soft, meek, patient, humble, tranquil spirit; The first true gentleman that ever breathed."

Many a young lady is afflicted with heart disease; it is not caused by aneurism, however, but only by a young man whose hair is parted in the middle.

Many a man's conscience is just as good as new at forty for the simple reason that it has never been used.

It is very difficult for one to see the virtues of others unless he has some virtue in himself. The bad man always suspects others of falsehood, and so overreaches himself; while the good man is apt to trust everybody, and so gets cheated. It is a funny world to live in, and yet we are all anxious to stay.

Most of us live so far away from heaven that we are inclined to regard the stories about it as fables; others live so near to it that they know them to be all true.

Even Death can be robbed of half his terrors by a large inheritance. Two people were riding together in a stage coach, one of them in deep mourning. "Somebody dead, ma'am" was the question. An affirmative nod. "Ugh, ma'am?" Another nod. "Did he leave you his property, ma'am?" Still another nod. "And are you 'appy about his soul, ma'am?"

One more nod. The sympathetic stranger stroked his beard for a few silent minutes and then added, in a tender tone, "Well, ma'am, if you have inherited all his property and feel 'appy about his soul, it's not so much of a trial, ma'am, after all."

There is a certain charm about French wit. It cuts like the sword of Saladin, and its keen edge is sometimes very dangerous to trifle with. The marriage relation, a harness which all Frenchmen wear very lightly, and which Americans are rapidly learning to wear in the same way, is a favorite theme for sarcasm. A gentleman in Paris lately lost his wife, and, as is the custom in most foreign countries, walked at the head of the sad procession to the grave.

On his return home a friend consoled with him and tried to cheer his heart. "Now, you must not give way to your grief," he said; "you must walk in the open air, because exercise helps one to recover from the excess of sorrow." "Yes, yes," replied the bereaved man. "The advice is good; I have already taken a short promenade to the cemetery and feel better for it."

It seems to be utterly impossible for an ordinary man to get the better of the legal mind. A lawyer is one who has trained himself to find a hole to creep out of, and to make one if none can be found. A gentleman who was learned in all the obligations of strategy recently entered the private office of a French attorney and engaged in the following conversation:—"Is it true, my dear sir, that a man is responsible in the eyes of the law for the depredations committed by his dog?" The man of legal lore adjusted his spectacles, thought of the matter for a couple of minutes, and then gravely replied, "Sans doute, monsieur, one can be held for damages if his dog has done wrong." "Very good," the client went on to say, his eyes brightening at the prospect of getting the better of a renowned attorney; "now, then, my dear sir, your dog has just run off with a joint of meat which I purchased for dinner, and for which I paid ten francs." It looked vastly like a checkmate, but one must not laugh too loudly until he is out of the woods. The attorney adjusted his spectacles once more and then said:—"Your claim, my friend, is a perfectly just one, and ought undoubtedly to be paid and shall be. It is a curious case, however, that I shall have to charge you precisely that sum for the opinion which I have delivered, and that will make us exactly even. Good morning."

What better advice can we have for the general government of life than these lines, written by a member of the "Lime Kiln Club" for the Detroit Free Press? They are supposed to have originated in a trusted brother's mind, but those of a lighter color may use them without injury. "Let this club," says the author,

Reform de beery, Incurge de weary, Brighten de hope on a technicality, And let an 'an' star' by all dat infuences de human heart to do good."

The author excuses himself for the want of that genius which is requisite in the production of an epic poem, but proudly says of his wife that she is the genuine affiant, "an" sometimes takes a place of chalk an' dashes off a verse or two on de wood-house door," while he, more humane, "runs more to bed dinner dat poetry." Still the sentiment of the poem is good and might be universally applied with perfect safety.

It is a curious fact that the forces of nature are neither moral nor discriminating. The other day several tramps, so says a Western paper, sought shelter under a tall tree during a thunder shower, and yet the lightning paid no attention to the fact, but killed four innocent sheep in an open pasture instead. No wonder they are called the "blind" forces of nature. Any farmer who has had his barn set on fire by some cheerful vagabond who wanted to light his pipe, would have made a better use of the electric fluid than that.

A calm and philosophical way of bearing the vicissitudes of life is certainly very desirable. A gentleman who took rather broad view of things in general, recently lost his wife. Seeing him a few days afterward, and without any badge of mourning, a friend remonstrated, and hinted that when so close a relation was broken, the courtesies of life demanded some recognition of it in the style of dress. "Quite true," he replied, "but don't you see, Maria was no relation of mine; I only married her, and why should I put on black?"

Mere ignorance is sometimes exceedingly funny. The humorous things which are unwittingly said and done are, perhaps, equal in number with those which are done with malice aforethought. Besides, a man who tries to be funny and really succeeds is

never half so funny as the man who says a funny thing and does not know it. In a country church the congregation complained of the cold. The pulpit did not succeed in making it warm for them and so the trustees took the sexton—a recent importation from foreign parts—that he must keep the mercury at 60 or lose his place. A few Sundays after one of the deacons entered the building and found it cold as ever. He buttoned his overcoat and used a forcible language as he became in one who holds a deacon's position. Going up to the thermometer he found, to his surprise, that it indicated the prescribed figures, 63. Feeling a little warmer, as one always does when the mercury is up, he said to the sexton, "I am glad to see that you have obeyed your instructions. The church has a great deal warmer to-day." Poor John brightened up, and, with chattering teeth, replied:—"Yes, sir; I've got the mercury up to 63, as you said, but it was dreadfully hard work, for I've been standing here all the morning with my thumb on it."

Pain and unwilling praise is oftentimes equivalent to bitter censure. A man can say that it is so in such terms that you know at once that he believes the contrary, but does not propose to commit himself. When you ask concerning a certain person, "Is he reliable?" the answer may be, "W-e-l-l, y-e-s," but the infection of this affirmative answer is such that you are led to suspect the person spoken of as guilty of all the crimes in the calendar. You say again, "Is he truthful?" and the answer, "W-e-l-l, y-e-s," makes you sure that he will occupy the same position in telling falsehoods. It is easier, and far more disabulous, to malign a man's character with a knowing wink or a wise nod than by proclaiming your accusations in such loud tones that the whole earth shall hear.

There are a great many people in the world whose attentions are good for nothing because there is no intention in them.

A wit has aptly described the difference between the Germans and the French. When the Lord created the two nations He was perfectly impartial and gave to each man the same weight; but he gave the Frenchman his weight in feathers and the German his weight in lead.

Alphense Karr, who carried about a lemon in his skull, said that whenever two women have a close friendship it simply means that they are plotting against a third.

The history of rings is interesting and instructive. An old German writer says that the very first woman known even to Darwin and science wore a ring in Paradise. When Adam gave it to her, and whether he ever regretted the rash act, are matters about which there is still some doubt. Some rings and chain rings have both been marks of distinction. The Roman ladies were especially fond of decorating their ears and were in the habit of spending enormous sums on them. In the earliest Roman days only men were permitted to wear finger rings of gold and they were regarded as a badge of honor, the reward of some great public service, such as a knight, or Tribune, or Senator could perform. In the time of Juvenal there were winter rings and summer rings; and those for the heated season being heavy and ornate, and those for the cooler season being light. It was the custom, also, for persons who were subject to the changes of the moods of the popes to wear rings with a drop of quick poison in them, so that in case of necessity they might make a rapid exit from an unworthy world. In these days we have the betrothal ring and the wedding ring—the only two which have any significance, and the numberless other rings which serve no higher purpose than to show the wealth of the wearer or possibly to excite the envy of one's neighbors.

A Frenchman said to his hopeful son—"My boy, marriage is an honorable institution; therefore I would like to have you marry." "Very well," replied the dutiful boy. "I will forthwith wed my sister." "Your sister!" exclaimed the astonished parent. "But it is not lawful to wed your sister." "And why not, sir? Did you not marry my mother, pray?"

LONG ISLAND BAPTIST—OPEN COMMUNION.

ADMISSION OF THE MARCY AVENUE CHURCH, BROOKLYN, INTO THE LONG ISLAND BAPTIST ASSOCIATION—MARVELOUS GROWTH OF THE CHURCH.

At the annual meeting of the Long Island Baptist Association, in Brooklyn, last week, Marcy Avenue Baptist Church was unanimously admitted to membership. This was a remarkable achievement, and is considered by many Baptists, inasmuch as when the church applied for admission five years ago its request was refused on the ground that its communion was not close enough to suit Dr. Fulton, Sarles and a few other members. Since that time Dr. Fulton's son has left the association's councils and Dr. Sarles has left its jurisdiction altogether. Marcy Avenue Church has not changed its principles since that time and is to-day as liberal in its ordinances as it was then. But Marcy Avenue to-day is three times as strong as it was in 1874. During the last five years, while the church has been outside of association influences, it has increased from 304 to 763—a marvellous growth when it is considered that fourteen of the largest churches in Brooklyn, Greenpoint and other places, have not increased during the same period of 104 years. In other words, fourteen churches show an increase of 455 members in five years. Marcy Avenue Church shows an increase of 559. Now, the admission of this strong church illustrates two things—namely, that a church can grow as well at least outside of the association's fellowship as within it, and that the association has taken lessons in liberality since 1874. Is the association any more open to the outside world than it was then? Some persons think that leaves is spreading and has liberalized many of the ministers and churches. But the probable truth is that they have learned from their own experience that it is necessary to the growth and spiritual progress of a church, and have therefore endeavored to accept the co-operation of the outside world in their missionary and benevolent operations, without inquiring into the details of operations and methods, which belong to the associated churches, but to the local churches.

PART INQUIRY ATTESTED FOR.

The unanimous reception of the church by the association last week was a precious token for the church, and its delegates received five years ago. The sister churches of the association too, in their individual capacity, have granted nearly 1000 members to at least one hundred and fifty persons who wished to join Marcy Avenue Church during those years, indicating that "universally" was not a mere phrase, but a reality.

The church's attitude toward this single church, when the Missionary Union, the great agency for the evangelization of the world, was formed, the denomination applied for a Fourth of July collection to aid in extinguishing its debt, Marcy Avenue Church was the only one in the city to respond. The association that responded. It was natural, therefore, that the association should welcome such an ally now to its fold.

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A calm and philosophical way of bearing the vicissitudes of life is certainly very desirable. A gentleman who took rather broad view of things in general, recently lost his wife. Seeing him a few days afterward, and without any badge of mourning, a friend remonstrated, and hinted that when so close a relation was broken, the courtesies of life demanded some recognition of it in the style of dress. "Quite true," he replied, "but don't you see, Maria was no relation of mine; I only married her, and why should I put on black?"

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Mere ignorance is sometimes exceedingly funny. The humorous things which are unwittingly said and done are, perhaps, equal in number with those which are done with malice aforethought. Besides, a man who tries to be funny and really succeeds is

never half so funny as the man who says a funny thing and does not know it. In a country church the congregation complained of the cold. The pulpit did not succeed in making it warm for them and so the trustees took the sexton—a recent importation from foreign parts—that he must keep the mercury at 60 or lose his place. A few Sundays after one of the deacons entered the building and found it cold as ever. He buttoned his overcoat and used a forcible language as he became in one who holds a deacon's position. Going up to the thermometer he found, to his surprise, that it indicated the prescribed figures, 63. Feeling a little warmer, as one always does when the mercury is up, he said to the sexton, "I am glad to see that you have obeyed your instructions. The church has a great deal warmer to-day." Poor John brightened up, and, with chattering teeth, replied:—"Yes, sir; I've got the mercury up to 63, as you said, but it was dreadfully hard work, for I've been standing here all the morning with my thumb on it."

Pain and unwilling praise is oftentimes equivalent to bitter censure. A man can say that it is so in such terms that you know at once that he believes the contrary, but does not propose to commit himself. When you ask concerning a certain person, "Is he reliable?" the answer may be, "W-e-l-l, y-e-s," but the infection of this affirmative answer is such that you are led to suspect the person spoken of as guilty of all the crimes in the calendar. You say again, "Is he truthful?" and the answer, "W-e-l-l, y-e-s," makes you sure that he will occupy the same position in telling falsehoods. It is easier, and far more disabulous, to malign a man's character with a knowing wink or a wise nod than by proclaiming your accusations in such loud tones that the whole earth shall hear.

There are a great many people in the world whose attentions are good for nothing because there is no intention in them.

A wit has aptly described the difference between the Germans and the French